







*yours for the rights of  
man  
Lewis Hayden*

*Sept. 29, A.D. 1784.*

*Sept. 29, A.D. 1884.*

PROCEEDINGS  
OF THE  
ONE HUNDREDTH ANNIVERSARY  
OF THE GRANTING OF

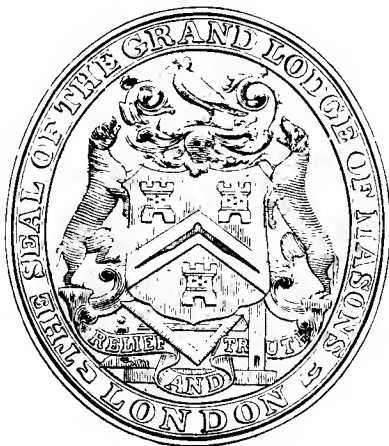
*Warrant 459 to African Lodge,*

AT

BOSTON, MASS., MONDAY, SEPT. 29, 1884,

UNDER THE AUSPICES OF THE M.W PRINCE HALL GRAND  
LODGE F. AND A. MASONS.

M.W. THOMAS THOMAS, GRAND MASTER.



BOSTON:  
FRANKLIN PRESS: RAND, AVERY, AND COMPANY.  
1885.



THE ONE HUNDREDTH ANNIVERSARY  
OF  
AFRICAN LODGE No. 459.

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BOSTON, Dec. 20, 1883.

AT the regular communication of the Most Worshipful Prince Hall Grand Lodge Free and Accepted Masons, held on the above date, the following preamble and resolution were adopted :—

1784.

CENTENNIAL.

1884.

KNOW ALL MEN BY THESE PRESENTS: Thus were we greeted by the Grand Lodge of England, on the twenty-ninth day of September, A.L. 5784, A.D. 1784; and following said greeting was Warrant 459, granted by the Grand Lodge of England, on petition of Prince Hall, Boston Smith, Thomas Sanderson, and several other Masons of Boston, constituting them into a regular lodge of Free and Accepted Masons.

EFFINGHAM, A.G.M.



“To all and every our Right Worshipful and loving Brethren, we, Thomas Howard, Earl of Effingham, Lord Howard, etc., etc., etc., Acting Grand Master under the authority of His Royal Highness, Henry Frederick, Duke of Cumberland, etc., etc., etc., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, sends greeting:

“Know ye, that we, at the humble petition of our right trusty and well-beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other Brethren residing in Boston, New England, in North America, do hereby constitute the said Brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid; and do further, at their said petition, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof, it being our will that this our appointment of the above officers shall in no wise affect any future election of officers

of the Lodge, but that such election shall be regulated agreeable to such by-laws of said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions ; and we hereby will and require you, the said Prince Hall, to take especial care that all and every the said Brethren are, or have been, regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitutions ; and further, that you do, from time to time, cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders, and regulations as shall be made for the good government of the same, that in no wise you omit, once in every year, to send to us, or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master, for the time being, an account in writing of your said proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge, and reasonably be expected towards the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

“ Given at London, under our hand and seal of Masonry, this twentieth day of September, A.L. 5784, A.D. 1784.

“ By the Grand Master’s command,

“ R. HOLT, D.G.M.

“ Witness : WM. WHITE, G.S.”

We, their descendants not only in a Masonic point of view, but in blood as well, standing upon the soil on which they were born, and viewing their playgrounds, shall visit the grave of Prince Hall, and place our sprig of acacia thereon.

We propose here to give expression of our gratitude to the Grand Lodge of London, at the same time devoutly recognizing the Supreme Hand that guided them, and secured to us Warrant 459. In pursuance of the above, be it therefore “ Resolved, that we commemorate the event with appropriate ceremonies ;” and we cordially invite all Grand Lodges, and other Masonic bodies, to participate with us in the festivities of the day.

Done at Boston, this twentieth day of December, 1883.

JOHN B. JACKSON,	JOHN H. C. AUSTIN,
JOSEPH P. HAWKINS,	ANDREW B. LATTIMORE,
CHARLES LANZEY,	JEREMIAH N. KELLOGG,
JULIUS C. CHAPPELLE,	FRANCIS N. GRAY,
JOHN THOMAS MINOT,	AMOS WEBBER,

*Committee on Preamble and Resolution*

By order of the Grand Master, Thomas Thomas.

CHAS. F. A. FRANCIS, *Grand Secretary.*

In pursuance of the above resolution, the Most Worshipful Prince Hall Grand Lodge met in special communication on Thursday, Feb. 7, 1884.

The Most Worshipful Grand Master, Brother Thomas Thomas, appointed the following brethren a Committee of Arrangements, with full power and authority to carry into execution the proper observance of the granting of Warrant 459 to Prince Hall and his associates at Boston, Mass., Sept. 29, 1784:—

#### COMMITTEE OF ARRANGEMENTS.

Isaac Mason, <i>Chairman</i> .	John Waller.	Timothy Tynes.
William H. Jackson.	Henry Creasey.	N. P. Wentworth.
J. Horatio Carter.	I. J. Baptiste.	Payton Washington.
A. B. Lattimore.	F. M. Douglass.	Charles Lanzey.
A. M. Bush.	L. D. Johnson.	James L. Edwards.
J. P. Harvey.	F. P. Clary.	W. G. Butler.
J. H. Dorsay.	R. N. Gordon.	N. Harrison.
G. W. Brady.	H. L. Yancey.	James Camrell.
C. O. Hill.	G. W. Sharper.	G. H. Worthington.
C. C. Easton.		

Capt. Charles F. A. Francis was appointed chief marshal of the procession.

Captain Francis, having accepted the position tendered him, immediately took steps to aid the committee by assisting to formulate plans, and sending invitations to sister Grand Lodges, and other Masonic bodies, who were requested to communicate with him at Navy Pay Office, 45 Milk Street, Boston, Mass.

The committee met from time to time, and divided themselves into sub-committees, which resulted in adopting the following programme:—

Sept. 29, A.D. 1784.

Sept. 29, A.D. 1884.

THE ONE HUNDREDTH ANNIVERSARY OF THE GRANTING  
OF WARRANT 459 TO AFRICAN LODGE AT BOSTON, MASS.,  
MONDAY, SEPT. 29, 1884, UNDER THE AUSPICES OF THE MOST  
WORSHIPFUL PRINCE HALL GRAND LODGE FREE AND AC-  
CEPTED MASONS.

MOST WORSHIPFUL THOMAS THOMAS, *Grand Master*.

#### PROGRAMME.

The Chief Marshal will be at his headquarters, No. 2 North Russell Street, at nine o'clock A.M., to arrange for the reception of the various bodies arriving at the railroad-stations. Procession forms at ten A.M., and starts at half-past eleven o'clock, sharp. The several Commanderies of Knights Templar will form on Allen Street, right resting on Chambers Street. Blue Lodges will form on McLean and Parkman Streets. The Most Worshipful Prince Hall Grand Lodge and Visiting Grand Bodies will form on North Russell Street.

#### ROUTE OF PROCESSION.

Allen, Chambers, Joy (passing the residence of Boston Smith, second on the Warrant), countermarching to Cambridge, Irving, Phillips (passing the residence of First Grand Master Prince Hall), West Cedar, Chestnut, Charles, Beacon, Berkeley, Boylston, Washington, Franklin, Devonshire to Water (where the first lodge-room was located, and where Prince Hall carried on business under the sign of "The Golden Fleece"), Broad, State, New Washington, Hanover, North Bennett, across Salem Street to Copp's-hill Burying-ground, where appropriate ceremonies will be held over the grave of Prince Hall. Countermarch through Salem to Hanover, Tremont Row, and Tremont Street, to Tremont Temple, where the oration will be delivered, and Prince Hall's gavel will be used by the presiding officer. As the procession passes Scollay Square, it will be reviewed by the Chief Marshal.

#### ORDER OF EXERCISES AT TREMONT TEMPLE.

Opening address by the president of the day, Past Grand Master Lewis Hayden of Boston; music by band; prayer, Rev. John W. Brown; reading of the original warrant, P. W. Ray, M.D., New York; original poem, Elijah W. Smith of Boston; music by band; oration, Past Grand Master Emanuel Sullavou, New Bedford; music by band; benediction, Rev. Alexander Ellis. Savannah. Ga.

Chief Marshal, Capt. Charles F. A. Francis; chief of staff, William H. Jackson. Aids: Frank M. Douglass, Payton Washington, James Cam-

rell, Horace L. Yancey, Benjamin W. Rich, John H. Dorsay, Richard J. Jones, Robert H. Brown, Daniel E. Robinson.

Boston, Sept. 29, 1884.

All preliminary arrangements having been attended to by the committee, the fraternity of this jurisdiction and visiting brethren from abroad, who had arrived on the early morning trains, were on hand, and promptly reported to the Chief Marshal, Capt. Charles F. A. Francis, whose headquarters had been established at Armory Hall, corner Cambridge and North Russell Streets.

Promptly at ten o'clock the formation of the procession commenced; and at half-past eleven o'clock the order, "March," was given.

#### THE PROCESSION.

Mounted police, under command of Sergeant Knowles; Chief Marshal Capt. Charles F. A. Francis; Chief-of-staff William H. Jackson; and Aids (mounted) Frank M. Douglass, James Camrell, Payton Washington, Benjamin W. Rich, Richard J. Jones, Horace L. Yancey, John H. Dorsay, Robert H. Brown, Daniel E. Robinson.

Salem Cadet Band, twenty-five pieces, Jean Missud leader.

Lewis Hayden Commandery, No. 4, Knights Templar of Boston: George W. Sharper, E.C., mounted; Generalissimo A. B. Lattimore; Captain, Gen. Charles C. Easton. Representatives of New-York Commanderies as guests of Lewis Hayden Commandery Knights Templar: Sir William H. Harris, E.C., St. John's Commandery; Sir E. C. Thomas, E.C., Paul Drayton Commandery; Sir J. H. Stansbury, Very Eminent Deputy Grand Commander of New York; Sir R. H. Lansing, P.E.C.; Sir W. B. Keyes and Sir Robert A. Jackson, St. Anthony Commandery of Troy, N.Y. Representatives of Grand Commandery of Rhode Island and Massachusetts: Edward B. Hebrew, G.G.; Stephen A. Greago, P.G.C.; James A. Hickman, G.R.; A. Marshall Terrence, P.G.C.; Robert R. Walker, P.G.G.; Rev. Mahlon Van Horne, G.P. Mount-Zion Commandery Knights Templar, No. 5, of Worcester, Mass.: Reuben Jackson, E.C.; Percy Leftredge, Generalissimo; Amos Jackson, C.G. Simon Commandery, No. 1, Knights Templar of Providence, R.I.; William H. Page, E.C.; J. McKim, Generalissimo; A. S. Teel, Captain General.

Worcester Brass Band, L. D. Waters leader.

King David Lodge, No. 16, Worcester; Amos Webber, W.M.; Asa E. Hector, Marshal. Sumner Lodge, No. 12, Springfield: J. B. Jackson,

W.M. ; E. R. Lewis, S.W. ; J. Fountain, J.W. ; J. N. Shepherd, Marshal. Union Lodge, No. 2, Boston : Frank N. Gray, W.M. ; William Blue, S.W. ; George L. Watts, J.W. ; J. D. Augustine, Marshal. Rising Sun Lodge, No. 3, Boston : Julius C. Chappelle, W.M. ; William H. Bashlott, S.W. ; D. H. Corney, J.W. ; W. Glascor, Marshal. Celestial Lodge, No. 4, Boston : George W. Brady, W.M. ; Walter King, S.W. ; James S. Smith, J.W. ; Lewis Brown, Marshal.

New Bedford Brass Band, twenty-one pieces, George Hill leader.

Union Lodge, No. 7, New Bedford. (This lodge displayed for the first time their new banner.) John H. C. Austin, W.M. ; Justino A. Ferreira, S.W. ; L. S. Moore, Marshal, — escorting the representatives of the Most Worshipful Grand Lodge of Connecticut, and her subordinates : Most Worshipful Grand Master John J. Brayton, Past Grand Master Walter H. Burr, Past Grand Master John Godett, Past Grand Master James Ralston, Right Worshipful Grand Treasurer John W. Ross, Worshipful Grand Tiler Elias Voorhees ; Brothers Anthony Skinner, John Stocks, Theodore James, Albert Marshall, Dennis Walker, Robert Clark, William Scudder, Andrew Marshall, Daniel Randall, Albert Peckham, Joseph Jubery, James Lewis, George Munroe, James M. Whitfield, Robert B. Mason.

Goff's City Band, Providence, R.I., thirty pieces, I. C. Conner leader.

Stone Mill Lodge No. 3, Newport, R.I. ; James A. Willis, W.M. ; Anthony Randolph, S.W. ; J. T. Ray, J.W. ; Frank Boardley, Marshal, — escorting the Most Worshipful Harmony Grand Lodge of Rhode Island : Thomas R. Glascoe, M.W.G.M. ; George R. Jones, S.G.W. ; John Colyer, J.G.W. ; James H. Ball, G.Treas. ; Joseph Turner, G.S. ; James E. West, G.S.D. ; Cicero Flemister, G.J.D. ; Lyman Taylor, G.C. ; William Johnson, G.S.S. ; J. Marshal Johnson, G.J.S. ; Joseph Hovey, G.T. ; Samuel Mason, G. Marshal.

Carriages containing the Most Worshipful Prince Hall Grand Lodge, and Visiting Grand Officers. Worshipful Grand Marshal John H. Dorsay, mounted. First carriage : Worshipful Grand Tiler Michael Onley ; Worshipful Grand Chaplain Rev. Peter Randolph ; Worshipful Grand Sword-Bearer Charles R. Dorsay ; Past Grand Treasurer John C. Dunlop. Second carriage : Past Grand Master Edward C. Ruhler ; Most Worshipful Grand Master Thomas Cayton, Grand Lodge of Virginia ; Worshipful Grand Standard-Bearer Isaac Mason. Third carriage : Past Grand Masters E. Sullavou and A. M. Bush ; Past Deputy Grand Master F. P. Clary ; Worshipful Grand Treasurer J. L. Edwards. Fifth carriage : Past Grand Junior Warden Scipio Blackwell ; Past District Deputy Grand Master Jackson Hawkins ; Worshipful Grand Junior Deacon Timothy Tynes. Sixth carriage : Past Masters J. P. Hawkins, Francis P. Gray ; Worshipful Grand Senior and Junior Stewards J. Smith and J. Bailey. Seventh carriage : Worshipful Grand Chaplains

Rev. John T Jennifer and Rev. J. Wesley Brown ; Past Grand Chaplains Rev. Alexander Ellis and Rev. J. Horatio Carter. Eighth carriage : Most Worshipful Grand Master Prince Hall Grand Lodge, Thomas Thomas ; Right Worshipful Deputy Grand Master Lewis Hayden ; Past Grand Master John J. Smith : Past Grand Master Grand Lodge of New York, Dr. Peter W. Ray, 33°

The procession moved over the route, as previously announced in the published programme, to Copp's-hill Burying-ground, where the following impressive ceremonies took place at the grave of Prince Hall.

The brethren formed a circle around the grave, and were called to order by the Right Worshipful Deputy Grand Master, Brother Lewis Hayden, who introduced the Worshipful Grand Chaplain, Rev. John T Jennifer, who offered up a solemn invocation to the Deity, in which he said that his prayer to God was, that our lives may prove to be as useful and blessed as that of our honored dead Prince Hall, whose remains here rest, and that the life he lived brings us here to pay this our tribute to his memory.

Past Grand Master Brother John J Smith called the attention of the brethren to the evergreen, or "sprig of acacia," which it was their privilege to deposit, on this occasion, at the head of the grave of Prince Hall, as an evidence that his virtues were still by us remembered, and that the green proved to us to be not merely an empty figure, but in our hearts is carried the likeness of that great and good man. After which, the services were concluded with benediction by Rev. Alexander Ellis, Past Grand Chaplain.

After being reviewed by the Chief Marshal at Scollay's Square, the procession marched to Tremont Temple, where appropriate services were held. The fraternity marched in, and took positions on the platform and lower floor ; the former being occupied by the Most Worshipful Prince Hall Grand Lodge, Supreme Council Ancient and Accepted Scottish Rite, and visiting Grand bodies.

The first balcony was filled with ladies, while the second balcony contained many visitors and the Salem Cadet Band.

The exercises were opened by a voluntary upon the organ by the Temple organist, after which Rev. J. Wesley Brown offered a most fervent prayer.

Past Grand Master Lewis Hayden delivered the opening address.

Music by Salem Cadet Band followed.

After which Dr. P W Ray of New York was introduced, and first showed the gavel used by Prince Hall, after which he displayed the original sheepskin warrant, frayed and scorched, and then proceeded to read its contents. He also read congratulatory despatches and letters from the Grand Lodge of the District of Columbia, from Baron Nordheim of Hamburg, Germany, and from the Grand Lodge of Hamburg ; the latter signed by Fred. Glitza, G. M., H. F Goebbling, D. G. M., and other Grand Officers.

After which Mr. W W. Bryant, at the request of the author, read an original poem by Elijah W Smith of Boston.

Past Grand Master Emanuel Sullavou then delivered the historical address of the occasion.

Music by the band followed.

After which an address was delivered by Capt. George W Williams.

Benediction by Rev. Alexander Ellis of Savannah, Ga., which closed the exercises.

In the evening, the following programme was successfully carried out by an efficient committee.

#### GRAND PUBLIC RECEPTION, PROMENADE CONCERT AND BANQUET.

*On Monday Evening, Sept. 29, 1884, at Odd Fellows Hall, corner Tremont and Berkeley Streets, Boston, Mass.*

In honor of the Fraternity, Visiting Brethren, and others, taking part in the One Hundredth Anniversary of the granting of Warrant 459 to African Lodge, Free and Accepted Masons, at Boston, Mass.

Tickets, \$1.00 each. Tickets including supper, \$1.50 each.

Music: Brown's Brigade Band, Henry C. Brown leader. Supper by a first-class caterer. Promenade concert at 8.30 o'clock.

Committee of Arrangements (white rosette): William H. Jackson,

Chairman ; John H. Dorsay, J. D. Augustine, James L. Edwards, Nathaniel Harrison.

Reception Committee (blue rosette): Charles O. Hill, N. P. Wentworth, John B. Jackson, E. F. B. M. Harvey, John T. Minot, John H. C. Austin, Thomas B. Hilton.

Floor Marshal (yellow rosette), Francis P. Clary. Aids (red rosette); Julius C. Chappelle, George W. Brady, Jeremiah N. Kellogg, George H. Worthington, Henry Creasey, Benjamin W. Rich.

THE ADDRESS OF PAST GRAND MASTER EMANUEL SULLAVOU AT TREMONT TEMPLE. SEPT. 29, 1884.

MOST WORSHIPFUL GRAND MASTER AND BRETHREN, — In the great battle of life, man has always sought, and is ever seeking, new fields in which to better his condition and that of his fellow-creatures. And so, in the distant years that have rolled past, our fathers, finding themselves throttled and enslaved, sought new methods for their alleviation by affiliating with the Masonic association; and, believing that it was the means by which their manhood could be fully accepted and acknowledged, they petitioned for this boon, and were received and recognized among the brotherhood of mankind.

Although the Church had refused a recognition of that brotherhood, denying to them even the rights of baptism, they were recognized as Masonic brethren by an association which had been established upon the basis of universal brotherhood. They sought this great gift, so that they and we might take our proper stand in the midst of the great family of mankind. And so, my friends, not only we, as Masons, but the whole race upon this continent, have received the benefits derived from that new affiliation; and we owe much to Prince Hall, Boston Smith, Thomas Sanderson, and others of Revolutionary fame, for their patriotic efforts in behalf of the cause of liberty and equality. And as we contrast the acts of those men with that of the Grand Master of our white brethren at that period (he who fell at Bunker's Hill), whilst professing to be engaged in the same patriotic endeavors, advertising in the Boston papers his fellow-men for sale, how dim grows the lustre of his fame when compared with them! We have at

this time also thoughts freighted with love and respect for those good and true men and women, who notwithstanding the poverty and distress caused by slavery, notwithstanding the oppression of the race, aided and encouraged the colored Masons of that day, and set a good example to succeeding generations, by the sacrifices made and by their patriotic devotion to African Lodge, No. 459.

We do not forget those who in later days, here at Boston, supported and aided in the maintenance of our organization, since the death of its founders, thereby permitting us to present an unbroken chain, from our creation March 6, 1775, down to the present day, and enabling us to celebrate in an appropriate and fitting manner the one hundredth anniversary of the establishment of African Lodge, No. 459, and to bring to your attention some of the patriotic acts of the founders of our Masonry.

From 1773 to 1788, we find, as is shown by the copies of petitions as produced in the Massachusetts Historical Collection, vol. iii., and other copies from the Massachusetts archives, that Prince Hall and others of the brethren were petitioning again and again against slavery and the slave-trade itself. And from those archives, brethren, I have taken the following petition, as one of the many:—

To the Honorable Council & House of Representatives for the State of Massachusetts-Bay, in General Court assembled January 13<sup>th</sup> 1777—

The Petition of a great number of Negroes, who are detained in a state of Slavery, in the Bowels of a free & Christian Country—

Humbly Shewing—

That your Petitioners apprehend that they have, in common with all other Men, a natural & unalienable right to that freedom, which the great Parent of the Universe hath bestowed equally on all Mankind, & which they have never forfeited by any compact or agreement whatever— But they were unjustly dragged, by the cruel hand of Power, from their dearest friends, & some of them even torn from the Embraces of their tender Parents— From a populous, pleasant, & plentiful Country— & in Violation of the Laws of Nature & of Nations & in defiance of all the tender feelings of humanity, brought hither to be sold like Beasts of Burthen, & like them condemned to slavery for Life— Among a People professing the mild Religion of Jesus— A People not insensible of the

sweets of rational freedom — nor without Spirit to resent the unjust endeavours of others, to reduce them to a State of Bondage & subjection — Your Honors need not to be informed that a Life of Slavery, like that of your petitioners, deprived of every social privilege, of every thing requisite to render Life even tolerable, is far worse than Non-Existence — In imitation of the laudable example of the good People of these States, your Petitioners have long & patiently waited the event of Petition after Petition, by them presented to the Legislative Body of this State, & cannot but with grief reflect that their success has been but too similar — They cannot but express their astonishment, that it has never been considered, that every principle from which America has acted in the course of her unhappy difficulties with Great-Britain, pleads stronger than a thousand arguments in favor of your Petitioners — They therefore humbly beseech your Honors, to give this Petition its due weight & consideration, & cause an Act of the Legislature to be passed, whereby they may be restored to the enjoyment of that freedom which is the natural right of all Men — & their Children (who were born in this land of Liberty) may not be held as Slaves after they arrive at the age of twenty one Years — So may the Inhabitants of this State (no longer chargeable with the inconsistency of acting, themselves, the part which they condemn & oppose in others) be prospered in their present glorious struggles for Liberty; & have those blessings secured to them by Heaven, of which benevolent minds cannot wish to deprive their fellow-Men. —

And your Petitioners, as in Duty bound shall ever pray —

LANCASTER HILL	JACK <sup>his</sup> × PEIRPONT <sub>mark</sub>
PETER BESS	NERO <sup>his</sup> × FUNILO <sub>mark</sub>
BRISTER SLENFEN	NEWPORT <sup>his</sup> × SUMNER <sub>mark</sub>
PRINCE HALL	JOB LOCK.

Massachusetts Archives, vol. 212, p. 132.

[Indorsed] March 18. Judge Sergeant, M<sup>r</sup> Dalton, M<sup>r</sup> Appleton Coll Brooks. M<sup>r</sup> Story, M<sup>r</sup> Lowell, & M<sup>r</sup> Davis to consider y<sup>e</sup> matter at large.

With such petitions as these, Prince Hall and his associates were endeavoring to wipe out this curse. For they — knowing the evils of the traffic; how it brutalized men and women; how it entailed misery and suffering upon the innocent; how it changed man's nature, making him oftentimes a fiend in his actions; how even it blinded the eyes of Masons, perverting

their hearts, and causing them to practise gross injustice towards their fellow-men — labored zealously during those years to remove that barrier to the advancement of their people, so that they all might enjoy equal rights, equal privileges, and equal opportunities ; for then, as now, proscription and caste were prevalent, as Prince Hall knew when he had published in the “Columbian Centinel,” at Boston, in reference to our charter, this letter : —

By Capt. Scott from London, came the charter and which his Royal Highness, the Duke of Cumberland, and the Grand Lodge of Great Britain have been graciously pleased to grant to the African Lodge in Boston. As the brethren have a desire to acknowledge all favors shown them, they in this public manner return particular thanks to a certain member of the fraternity, who offered the so generous reward in this paper, some time since, for the charter supposed to be lost ; and to assure him, though they doubt of his real friendship, that he has made them many good friends.

PRINCE HALL.

BOSTON, April 30, 1787.

Although nearly one hundred years have passed since the writing of that letter, now, even as then, the newspapers oftentimes lend themselves to the cultivation of this spirit of proscription and caste, instead of laboring to wipe it out so that we may all live as one people, free and untrammelled as to rights, and in conformity with that old saying that “God made mankind one mighty brotherhood, himself the Master and the world his lodge.” Prince Hall had occasion also to leave behind some testimony in reference to this proscription and caste as practised among the Masonic societies of that day. He said upon one occasion, —

“As to our associating, there is here a great number of worthy good men and good citizens, who are not ashamed to take an African by the hand ; but yet there are to be seen the weeds of pride, envy, tyranny, and scorn, in this garden of peace, liberty, and equality.”

We, fellow-Masons, regret that to-day we must say that this garden of peace, liberty, and equality is yet encumbered and choked up with the weeds of pride, envy, tyranny, and scorn ; and our prayer always is, and shall be, that this garden may

yet be freed from this rubbish, so that we may all live, as one great family, enjoying to its fullest extent all the beauties and benefits of it.

Prince Hall labored incessantly for the good of the brethren, always recommending to them virtuous habits, and lives of economy. For he knew that virtue, temperance, charity, that justice, honor, and truth, were the sum-total of that citizenship which is the crowning glory of any community; so that it becomes rich in its charitable purposes, for its strength, purification, and improvement; that such a citizenship meant that care and education of one's children, which would fit them for good and useful members of society.

At Charlestown, June 25, 1792, in his address to African Lodge he says, —

“Let us lay by our recreations and all superfluities, so that we may have that to educate our rising generations, which was spent in those follies. Make you this beginning, and who knows but God may raise up some friend or body of friends, as he did in Philadelphia, to open a school for the blacks here, as that friendly city has done there?”

This advice, brethren, Prince Hall gave, not to the Masons of Boston only, but the Masons of New England; the old charter reading “Boston, New England,” and the Lodge also being composed of brethren from Providence, R.I. That narrow jurisdictional claim placed upon Lodges and Grand Lodges was unknown to Masonry in those days. Every citizen fit to be made a Mason could have been, and was, initiated into African Lodge as he was found qualified upon his petition.

Prince Hall not only on every occasion sought to lift up his people, but wrong and injustice towards them he freely exposed.

In an address delivered June 25, 1797, at Menotomy (now Arlington), grieved and pained at the insults offered to his brethren and people, he says, —

“Patience, I say; for, were we not possessed of a great measure of it, you could not bear up under the daily insults you meet with in the streets of Boston; much more on public days of recreation, how are you shamefully abused, and that at such a degree, that you may be said to carry your

lives in your hands, and the arrows of death are flying about your heads. Many who have seen their behavior to you, and that without any provocation, twenty or thirty cowards fall upon one man, have wondered at the patience of the blacks. It is not for want of courage in you, for they dare not face you man to man, but in a mob, which we despise, and had rather suffer wrong than to do wrong to the disturbance of the community and the disgrace of our reputation; for every good citizen doth honor to the laws of the state where he resides."

I right here re-echo the words of Prince Hall: they were not cowards; for he, with other members of African Lodge, had passed through the Revolutionary struggle with credit to themselves, and profit to their country. And this was not all: their patriotism was unbounded. As a body of Masons, they offered their services in aid of the State to suppress Shays Rebellion, as the following taken from the State archives shows:

TO HIS EXCELLENCY JAMES BOWDOIN.

We, by the providence of God, are members of a fraternity that not only enjoins upon us to be peaceable subjects to the civil powers where we reside, but it also forbids our having concern in any plots or conspiracies against the state where we dwell; and as it is the unhappy lot of this state at the present day, and as the meanest of its members must feel the want of a lawful and good government, and as we have been protected for many years under this once happy Constitution, so we hope, by the blessing of God, we may long enjoy that blessing: therefore, we, though unworthy members of this Commonwealth, are willing to help and support, as far as our weak and feeble abilities may become necessary in this time of trouble and confusion, as you in your wisdom shall direct us. That we may, under just and lawful authority, live peaceable lives in all godliness and honesty, is the hearty wish of your humble servants the members of the African Lodge; and in their names I subscribe myself your most humble servant.

(Signed)

PRINCE HALL.

BOSTON, Nov. 26, 1786.

Thus you see, brethren, on every occasion, that Prince Hall was laboring to disinthrall and elevate his fellow-creatures, and seeking to do good in every manner: whilst the Grand Master of the white Masons was cursing the race by enslaving it, and setting at naught the principles taught by the founders

of our present Masonic system ; the Massachusetts Masons of that day were trampling upon all of the doctrines of the Order, by holding men and women in bondage, and by their acts of kidnapping carried on in your harbors, as this letter with the petition accompanying it, taken from the History of Portland Lodge, No. 1, by J. H. Drummond, conclusively shows.

FROM HISTORY OF PORTLAND LODGE, No. 1.

BY J. H. DRUMMOND.

[Extract of a Letter from Boston.]

“I have one piece of good news to tell you. The negroes who were kidnapped from here last winter are returned. They were carried to St. Bartholomew’s, and offered for sale. One of them was a sensible fellow and a Freemason. The merchant to whom they were offered was of this fraternity. They soon became acquainted. The negro told his story. They were carried before the Governor, with the shipmaster and the supercargo. The story of the negroes was, that they were decoyed on board, under pretence of working. The story of the others was, that they were purchased out of gaol, wherein they were confined for robbery. The Governor detained them. They were kept within limits, and a gentleman of the Island was bondsman for them for six months, in which time they sent for proofs, which arriving, they were liberated.

“The morning after their arrival here, they made me a visit, being introduced by Prince Hall, who is one of the head men of the blacks in this town. The interview was very affecting. ‘There [said Prince], this is the gentleman that was so much your friend, and petitioned against the slave-trade.’ They joined in thanking me ; and really, my dear sir, I felt, and do still feel, from this circumstance, a pleasure which is a rich compensation for all the curses of the whole tribe of African traders, aided by the distillers, which have been liberally bestowed on the clergy of this town for their agency in the above petition.”

BOSTON, April 18.

A copy of a petition presented to the General Court of this State, at their late session, taken from the original, in the handwriting of the signer, who is a free negro in the town of Boston.

To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled, on the 27<sup>th</sup> February, 1788 ;

The Petition of a great number of Blacks, freemen of this Commonwealth, humbly sheweth ;

That your petitioners are justly alarmed at the inhuman and crue treatment that three of our brethren, free citizens of the town of Boston, lately received. The Captain, under pretence that his vessel was in distress on an Island below in this harbor, having got them on board, put them in irons, and carried them off from their wives and children, to be sold for slaves. This being the unhappy state of these poor men, what can your petitioners expect but to be treated to the same manner by the same sort of men? What then are our lives and liberties worth, if they may be taken away in such a cruel and unjust manner as this? May it please your Honors, we are not insensible that the good laws of this State forbid all such bad actions; notwithstanding we can assure your Honors, that many of our free Blacks that have entered on board of vessels as seamen, have been sold as slaves, and some of them we have heard from, but know not who carried them away. Hence it is, that many of us, who are good seamen, are obliged to stay at home through fear, and the one-half of our time, loiter about the streets, for want of employ; whereas, if they were protected in that lawful calling, they might get a handsome livelihood for themselves and theirs, which in the situation they are now in, they cannot. One thing more we would beg leave to hint, that is, that your petitioners have for some time past, beheld with grief, ships cleared out from this harbor for Africa, and they either steal our brothers and sisters, fill their ship-holds full of unhappy men and women, crowded together, then set out for the best market to sell them there, like sheep for slaughter, and then return here like honest men, after having sported with the lives and liberty of their fellow-men, and at the same time call themselves Christians. Blush, O Heavens, at this! These, our weighty grievances, we cheerfully submit to your Honors, without dictating in the least, knowing by experience that your Honors have, and we trust ever will, in your wisdom, do us that justice that our present condition requires, as God and the good laws of this Commonwealth shall dictate to you.

As in duty bound, your petitioners shall ever pray.

PRINCE HALL.

PRIMUS HALL.  
BRITTON BALCH.  
CYRUS FORBES.  
THOMAS SANDERSON.  
LANCASTER HILL.  
CATO UNDERWOOD.  
SHARPEA GARDNER.  
JUBA HILL.  
RICHARD POLLARD.  
WILLIAM SMITH.  
JAMES BALL.

JOHN COOPER.  
JOSEPH HICKS.  
JAMES HICKS.  
GEORGE MILLER.  
JAMES HOOKER.  
MATHEW COX.  
CATO GRAY.  
ROBERT JACKSON.  
JOHN KING.  
BOSTON BULLARD.  
JOHN MATLOCK.

I repeat, brethren, by such acts as I have cited to you, the Massachusetts Masons of that day were trampling upon all of the doctrines of the Order; for the foundation-stone of that Order is, "By the exercise of brotherly love we are taught to regard the whole human species as one family, the high and the low." And we judge of the sincerity of the founders of our system of Masonry in their belief in this great truth, when we know that they readily initiated fifteen of our brothers at Boston, and granted to them Warrant 459, just one hundred years ago to-day.

Just think of it, brethren: fifty-eight (58) years after the creation of the mother Grand Lodge at London, it created our fathers Masons, and nine years later it clothed them with all the power in them vested, and set them at work. Notwithstanding, from the King's Bench, the decision had been rendered, denying the unification of the races; the Masons of London, by their action, recognized the "Fatherhood of God and the brotherhood of man."

Prince Hall was called from his earthly labors Dec. 7, 1807; and on Dec. 8 of the same year, the position of Most Worshipful Master was filled by Nero Prince. Prince, whilst filling that office acceptably to the brethren, was called away to Russia, and was succeeded by George Middleton in 1809.

Middleton, after a faithful service of two years, was followed by Peter Lew, who held the office from 1811 to 1817, and was then succeeded by Samuel H. Moody, who filled the position from 1817 to 1826. Moody was followed by Hilton in 1826; and Hilton by C. A. Derandamie, who served from 1827 to 1829, and was then followed by Walker Lewis, who held the position from 1829 to 1831, and was succeeded by Thomas Dalton, who has so recently left us, honored and respected by all, and whose interest in the Lodge you all well know, always referring as he did with pride to the old records and charter, and the manner of their preservation. Dalton was followed in 1832 by George Gaul. It has been thought that under some of their administrations the Lodge, for want of skilled officers, failed to receive that recognition which

others had obtained, so that even the brethren afterwards in speaking of them used language so ambiguous that our enemies tortured it to the degree of declaring that the Lodge had ceased to work : as evidence of this, the Grand Lodge of Massachusetts appointed a committee to examine our books and records to ascertain if such was the fact. The chairman of that committee, after days and weeks spent in examination, reported to his lodge that our charter, "Warrant 459," was not only authentic and original, but that he was surprised that the records and papers were kept in such a clear and explicit manner. Nor, brethren, is the report of that committee the only authority in this country, acknowledging the justice of our claim. Who has forgotten the language of Albert Pike, one of the American Masonic luminaries? He said, "There are plenty of regular negro Masons and negro Lodges in South America and the West Indies ; and our folks only stave off the question by saying that negro Masons here are clandestine. Prince Hall Lodge is as regular a Lodge as any Lodge created by competent authority, and had a perfect right (as other Lodges in Europe did) to establish other Lodges, making itself a mother Lodge. That's the way the Berlin lodges, Three Globes and Royal York, became Grand Lodges." With that noble acknowledgment as to our genuineness, surely, as to our affiliating, a Mason would expect from him words similar to those used by Samuel Dexter when he wrote, Feb. 23, 1795, to Dr. Belknap, in reference to our founders. He said, "They cannot be denied, without violating the spirit and design of the institution. I speak as a brother, but I have not been present at a Lodge for more than twenty-five years."

Instead of the noble sentiment as expressed by that cultured Boston merchant, Albert Pike, in speaking of affiliation, has left on record words disgraceful to him as a man and a Mason ; and we are thankful that those words are not the sentiment of the Massachusetts Masons of this day, who are manifesting a more friendly and charitable disposition than of old. African Lodge, with those high authorities I have

given you as to its authenticity (although enemies to us and our claims), kept on its work for good from year to year. Gaul was followed by James H. Howe in 1834, and he by the re-election of that man and brother of sterling qualities, John T. Hilton : none knew him but to love him, and his acts will ever be kept green in the hearts of all of us. It was during his administration that the attempt was made by the whites, — prompted, as we have understood, by the malice of the so-called Masons of South Carolina, — to obtain possession of our charter ; but he, believing it was for the purpose of destroying it, clung to it, never allowing them under any pretext to see or handle it, so that by him it was safely transmitted to us as you have seen. He loved his race, and it led him to do all and every thing to perpetuate among his people a pure and unsullied system of Freemasonry. He led an upright and blameless life as a man and a Mason, thus being a shining example to all, in every good cause an honored member and worker ; identified as a member to the day of his death with the original anti-slavery society, where were wont to assemble Garrison, Loring, Jackson, Phillips, and other philanthropists who were engaged in the war against slavery. John T. Hilton, none thought of him but to praise : he, by unanimous consent, held the office of Most Worshipful Grand Master from 1836 to 1847. From Hilton to Kendall ; who in the midst of the flames and smoke, at the risk of life, saved for us and coming generations the records and the old charter which we celebrate to-day. You cannot but revere him ; for that act permits us to exhibit it to you here to-day, and to correct by the records saved some of the legendary tales heretofore made. That honorable position has been filled creditably by various ones from that time forward ; but, in the midst of them all, praise sufficient cannot be given to one who has been spared to celebrate this day with us. He has been the life of the Masonic Order. When enemies assailed, there to the rescue ; when friends enlisted in the cause, there to give his valuable aid : what Prince Hall was to the Masons of his day, Lewis Hayden has been to us all, and more. It is due to him and

his writings, that our cause was taken up by our friends in Europe, and that recognition which we prize so dearly was given us by the German Grand Lodges on the Continent of Europe. And so we do not forget at this time our indebtedness to Brothers J. G. Findel, of Leipsic, Germany ; Dr. Barthelmes ; Adolph Pfaltz, our representative at the Grand Lodge of Hamburg ; and others, who undertook our cause, and bore it in front of the battle against proscription and caste to a successful issue, causing our recognition by one of the most advanced nations upon the earth. Let us teach our children, in common with ourselves, to appreciate, honor, and respect Prussia for its humanity ; and may our prayer be that the Father may preserve and prosper the nation which could, in spite of every opposition, do justice to weak and humble brethren.

Brother Findel, of Leipsic, Germany, found ready aid in the strong arm of Brother Jacob Norton, of Boston, who is as earnest and vigorous in his efforts to-day as then : he it was, who exposed the sham pretenders upon this side of the water, and thereby carried fresh encouragement to our friends on the other side.

So that Brother Findel was the first Masonic historian to award to us that justice which even American Freemasons are now just beginning to realize.

I invite the Masons of Prince Hall Grand Lodge, as well as those of the entire country, to read Brother Findel's admirable history in order not only to learn how well he has spoken of us, but that they should also learn how he has scattered to the winds all Masonic myths ; and further, by so doing, we shall learn to build our Masonic edifice upon that rock, which is that of truth, that neither age nor opposition can destroy, for it rests upon the "Fatherhood of God, and the brotherhood of man."

ADDRESS OF CAPT. GEORGE W WILLIAMS AT TRE-  
MONT TEMPLE, SEPT. 29, 1884.

We proclaim to the civilized world that we have attained the dignity of history to-day. Here and now, in this splendid presence, in the city of Warren and Hancock, of Adams and Otis, under the shadow of the grand old monument of Bunker Hill, we joyfully and proudly proclaim the one-hundredth anniversary of African Lodge of Free and Accepted Masons, No. 459, of Boston, United States of America. We have celebrated the emancipation of the slaves in the British West Indies, we have celebrated our race's deliverance from Southern bondage, but no work is so rich with historic interest, so full of romance, of reality, or breathes such a genuine spirit of hope and inspiration, as the one it is our good fortune to celebrate to-day. The Masonic fathers who laid the foundation of this venerable African Lodge—the mother of all other true Lodges of colored Masons in the United States—have left us no heirlooms, no storied blood-stained sword, no ancient furniture, no rich earthly possessions; but, whatever may be said about the obscurity of these our Masonic parents, their work has survived.

Prince Hall, the great apostle of Freemasonry, was born, where we do not know, in 1748, and died in 1807. His chi-rography and composition show that he must have been a man of more than ordinary talents. At the breaking-out of the war, he was residing at Dartmouth. His first enlistment was in January or February, 1776, in Capt. Benjamin Dillingham's company. Jan. 16, 1776, a committee charged with the duty report: "That the free negroes who have proved faithful in the army at Cambridge may be re-enlisted therein, but no others." We see that negroes had already served in the army at Cambridge, and we may infer that Prince Hall was among them. Dec. 31, 1775, Gen. Washington wrote a letter to the President of the Continental Congress, in which he said that the free negroes who had served in the army were "dissatisfied at being discarded;" and, fearing they might

join the standards of the ministerial army, he had ordered that they should be enlisted. In December, 1776, Prince Hall was serving in Capt. Joshua Welbore's company, in Col. Ebenezer Francis's regiment. April 20, 1778, the General Court called for more troops, and among the men in Thacher's regiment was Prince Hall. In this enlistment for nine months, he is credited to the town of Medford, thirty years old, height five feet three inches. His name appears four or five times on the Continental muster-roll. That he saw hard service, we know by the record of the two regiments he served in, always distinguished for steadiness and valor. Prince Hall was not only a good soldier: he was a statesman. He was the author of nearly all the petitions that the negroes of the colony sent to the General Court. Jan. 13, 1777, while probably still in the army, he wrote as follows concerning slaves whose freedom he sought: "But they were unjustly dragged by the hand of cruel power from their dearest friends, and some of them even torn from the embrace of their tender parents." Speaking of the slaves he endeavored to aid, he said, "They cannot but express their astonishment that it has never been considered, that every principle from which America has acted, in the course of their unhappy difficulties with Great Britain, pleads stronger than a thousand arguments in favor of your petitioners." Prince Hall's name is mentioned a dozen times in the Belknap papers, and frequent reference is made to him in the council records. Jan. 25, 1788, Dr. Jeremy Belknap writes: "Prince Hall votes constantly for governor and representatives." There were other colored men who voted, but Prince Hall was always placed in the front. In a letter addressed to Mr. Ebenezer Hazard of New York, Dr. Belknap wrote on March 9, 1788: "I now enclose you the negroes' petition. It is Prince Hall's own composition and handwriting, given me by himself."

Education for the negro in the Colonies was next to impossible. And, although there were no schools for negroes until 1796, Prince Hall, by dint of industry, secured enough of knowledge to read, write, and cipher with considerable ease and accuracy.

Prince Hall's record as a Mason is more interesting than any thing else. The record of the initiation of the three brothers whose names appear on Warrant No. 459 is as follows: "March 6, 1775, by Master Batt, were made these Masons: Prince Hall, Cyrus Johnbus, Bueston Slinger, Thomas Sanderson, Prince Payden, Cato Speain, Boston Smith, Peter Best, Fortin Howard, Prince Rees, John Canton, Peter Freeman, Benjamin Tiber, Duff Buform, Richard Tilley."

Man has been called "the creature of circumstances." But what think ye of the man who can make the circumstances of life the willing servants of his lofty purposes? Prince Hall made his circumstances. He had that force which some men call audacity. In a sense, he had genius. He was not a materialist, but a teacher of Christian ethics. To him, love was omnipresent in the world as motive and reward, the highest synonyme of God. His chief aim in securing Warrant No. 459 was to bind a little band of colored men in a community of interest. It was a difficult task. The Revolutionary war had just closed. Both society and government were in a crude and unsettled condition. He had heard the clanking chains of his brothers in bondage; he had seen them sold in the streets of Boston; every paper he read for years contained advertisements of slaves to be sold. Himself a soldier in the war for independence, in 1783, he heard Col. Alexander Hamilton declare that, "by the laws of the States in which slavery was allowed, negroes were personal property." May 6, 1783, he read Gen. Washington's letter to Sir Guy Carlton, the British governor at New York: "Prevent the future carrying away of any negroes, or other property of the American inhabitants." In the treaty of Paris, he read the national disgrace that negroes were rated with horses and hogs. He did not turn to the Christian Church, for it had excluded the negro. Not to the state did he carry his cause, but to stalwart Old England.

Great men come in schools. They are the answer to some great felt need in society. One hundred years ago was an epoch in the life of the negroes of the world. Think ye that

when all the peoples of the world were trying to make the world better, the negro was passive? Verily not. A group of five distinguished negroes were on the field at this time. Thomas Fuller of Virginia, the great mathematician, was born in 1710, and died in 1790. Benjamin Banneker, the astronomer, was born in 1731, and died in 1804. Toussaint l'Ouverture, the intrepid soldier and prudent statesman, was born in 1747, and died in 1803. Phyllis Wheatley, the poetess, was born in 1753, and died in 1784. Dr. James Durham, the eminent physician, was born in 1762, and died in 1798. And Prince Hall was born in 1748, and died in 1807. These six distinguished negroes were contemporaneous. They met the needs of the age.

I stood on the line between France and Switzerland in August, and gazed upon the dungeon-floor where the virtuous Toussaint died from the studied neglect of Napoleon. Three weeks later, I stood at the tomb of Napoleon in Paris. Two weeks later, I stood at the tomb of the young Prince Napoleon. Then I was conscious that the young prince, whose tomb I was visiting, was killed by the Zulus in Africa. I felt a sort of savage satisfaction that I was compelled to restrain.

We may see Prince Hall now, a man small in stature. His slight frame is mounted by a shapely head, adorned with refined features; his eye is bright and piercing; his nose aquiline; his mouth and chin, firm and spiritual. He wears a powdered wig, a black velvet suit, an immaculate shirt with ruffles. He carries a cane in one hand, and a roll of documents in the other.

Lewis Hayden, although born a slave at Lexington, Fayette County, Ky., in 1816, has given nearly forty years to the cause of Freemasonry. It is one of the romances of history, that he escaped from bondage, and crossed the Ohio River, forty years ago this very day. He came to Boston in 1845. I was recently a guest at the table of Dr. James Freeman Clarke, and during the afternoon he told me that in 1845 several negroes came to his church to speak. He chose the one he thought would make the best speech. When the man sat down, another one

arose, and said, "When I was in slavery, I used to say in the morning, when I arose, 'I have a wife and child this morning, but they may not be mine to-night.'" He continued in this strain until the audience was moved to tears. That man was Lewis Hayden. Dr. Clarke added, "I picked out the wrong man. Hayden was the best speaker." We are all proud to know that he has served as a Grand Master for fifteen years; that he has been faithful, we all know. His writings have been numerous and manly, able and pointed; and, as a leader among colored Masons, he stands to-day without a peer.

My task is done. We will turn from the reflections and memories of the day, to the stern duties of the future. The times are propitious; our opportunities are golden; our work is sublime. Grateful for the victories of the past, proud of the privileges of the present, and hopeful of an inviting future, let us go forth to win fresh laurels.

LETTERS READ AT TREMONT TEMPLE, SEPT. 29, 1884,  
BY DR. P. W. RAY, 33°, REPRESENTING THE SUPREME  
COUNCIL A. & A. SCOTTISH RITE, AND PAST GRAND  
MASTER STATE OF NEW YORK.

HAMBURG, Sept. 10, 1884.

TO THE MOST WORSHIPFUL PRINCE HALL GRAND LODGE,

*Boston, Mass.*

MOST WORSHIPFUL GRAND MASTER.

*Dear Sir and Brother,*—To your celebration of the one hundredth anniversary of the existence of your Most Worshipful Grand Lodge, we send you all, dear brothers, our sincere and cordial greeting. With pride you may look back on that memorable day in the past, certainly rich in good deeds; and you will have the satisfaction that the good work of the Most Worshipful Grand Lodge has been recognized and sustained, and furthermore that your good teachings of true Freemasonry may take a strong hold everywhere.

You may be assured, dear brothers, that we take the deepest interest in your festival; and if we are not present in person

we are in spirit, and regret that the great ocean makes such a distance between us.

With the strong confidence that our common labors will be recognized, and true Freemasonry established everywhere, we beg you to receive our best wishes in the spirit in which they are given by 3 × 3.

For the Grand Lodge of Hamburg.

The Grand Officers Collegium.

FRIDERICH GLITZA,  
*Grand Master.*

F. F. GOEBLING,  
*Deputy Grand Master.*

U. W. SCHAEFER,  
*Senior Grand Warden.*

H. M. WEHNCKE,  
*Junior Grand Warden.*

F. BOKELMANN,  
*Grand Secretary.*

ULZEN, HANNOVER, GERMANY, Sept. 29, 1884.

MOST WORSHIPFUL GRAND MASTER, PAST MASTERS, AND BRETHREN OF THE  
PRINCE HALL GRAND LODGE IN BOSTON.

*Fraternal Salutation.*—An utter stranger I come among you to express my hearty good wishes in token of regard and respect for the centenary celebration, and to lay a tribute of affection at the feet of the Prince Hall Grand Lodge.

I should not do justice to those earnest feelings of respect and admiration which are implanted in my heart for the Prince Hall Grand Lodge, if I neglected this opportunity for giving the heartiest expression of attachment and devotion to it, and prayer for its welfare and happiness.

I send my humble and heartfelt congratulations on your centenary celebration, and my earnest wishes that every blessing may be showered upon your Grand Lodge by the all-bounteous hand of T. G. A. O. T. U. May it ever flourish like a green bay-tree!

Brethren, I am glad to hold out to you across “dividing waters” the faithful hand of Masonic fellowship, and the assurance of unchanging memories of regard, respect, and affection.

You are members of a society in whose welfare I feel the deepest concern, so that, when an event occurs which fills a Lodge with joy, I too participate in its pleasure

Brethren, I wish you all the prosperity and health that this world can afford ; and may the Grand Overseer of the Universe make your lives as happy and as prosperous as every Mason wishes they should be. May his blessings abide with you continually, and may the Grand Master of Heaven and Earth shelter and protect your Grand Lodge, and you all, and bestow his mercy upon you.

I hope, brethren, that you will believe me when I say that the few words that I have spoken to you have been said from the bottom of my heart, that no one could have the interests of our Order more nearly and dearly and deeply at heart than I have.

I now wish success to the meeting, and, finally, many happy returns of it.

I have the honor to remain, Most Worshipful Sir and Brethren.

Yours fraternally,

ADOLF OBERDIECK.

Past Master and Deputy Master of the Lodge "Georg zur deutschen Eiche im Orient Ülzen," Member of the "General Old Scotch Lodge" and the "Inne Orient" at Berlin, Honorary Member of the "Grand Lodge to the Three Globes" at Berlin, Member of the "Union of German Freemasons" at Leipzig, Member of the union called "Lessingbund."

#### HONORED FELLOW CELEBRANTS.

*Beloved Brethren*,—I most heartily join in the congratulations tendered to the Very Honorable Prince Hall Grand Lodge on this high festal day, and send them my fullest and deepest good wishes, and the assurance of the most sincere sympathy, and call a joyous greeting to them from a full heart.

May your Very Honorable Grand Lodge in future also be a light which shall send its warning and life-giving ray out into the world ; and may the all-seeing Eye of God be with your labors, and permit you to attain the ends for which the spirit of man is designed. May the bonds of love bind the brethren

more firmly everywhere, and may the blessing of the Omnipotent Master Builder of all the World be upon the beloved Prince Hall Grand Lodge, and let it blossom and prosper to the honor and strengthening of our association, and to the rejoicing of the entire Masonic Fraternity.

I close with the wishes and the hope that your Lodge may at all times be and remain a garden of genuine and true humanity, active spiritual life, and aspiration.

In faithful love and reverence,

Yours most respectfully,

ADOLPH OBERDIECK.

[CABLE MESSAGE.]

HAMBURG, Sept. 29, 1884.

LEWIS HAYDEN, *Boston State House.*

Fraternal congratulation for the centennial.

BRABAND.

NORDHEIM.

We herewith acknowledge the receipt of a communication, transmitting the officers of the Grand Lodge "Alpina," (Suisse), and the transfer from Berne to Winterthur of the offices of Grand Master and Grand Secretary, and the following letter accompanying the above:—

DEAR BRETHREN, — Hereby I forward to you the letter of Grand Lodge "Alpina," hoping to hear from you soon, and to receive your printed proceedings.

Most fraternally yours,

J. G. FINDEL.

The following exchange of telegrams occurred between the Most Worshipful Grand Master Brother S. Roger Watts, of the Most Worshipful Grand Lodge, District of Columbia, and Brother Thomas Thomas, Most Worshipful Grand Master, Prince Hall Grand Lodge:—

WASHINGTON, D.C., Sept. 29, 1884.

*To Most Worshipful Brother THOMAS THOMAS, Grand Master of Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts.*

The Most Worshipful Grand Lodge for the District of Columbia send fraternal greeting and congratulations to our Mother, Prince Hall Grand Lodge, on this her one hundredth anniversary. Though physically absent, we, at high twelve, join you by electric voice in honoring the name of Prince Hall, our Masonic Father.

S. ROGER WATTS,  
*Grand Master for the District of Columbia.*

[REPLY.]

BOSTON, MASS., Sept., 1884.

*To Most Worshipful Brother S. ROGER WATTS, M.D., Grand Master for the District of Columbia.*

Low six and high twelve passed. It enables us to send greeting. Telegrams from Germany sending good cheer.

THOMAS THOMAS,  
*Grand Master of Prince Hall Grand Lodge.*

The following is the opening address of Most Worshipful Grand Master Thomas Thomas, at the Annual Communication of the Most Worshipful Prince Hall Grand Lodge at Boston, Dec. 20, 1883.

BROTHERS OF THE PRINCE HALL GRAND LODGE, — Time glides away, carrying with it events interesting to us all; so that, in compliance with the custom now in existence in the Grand Lodges throughout Christendom, we are convened for the purpose of not alone looking over the work of the past year within the limits of our own Grand Lodge, but also to consider matters pertaining to us as Masons, and more especially to the people with whom we are identified. And in order to do this, it is necessary that I should call your attention to the growth and widening of our manhood, seen both in the readiness with which we are admitted into the workshop and counting-room, but more especially followers of the plough, — farmers, and owners of the soil we cultivate. How different is

the situation of our people to-day from that they occupied in many States of the American Union a few years ago, when the law allowed them to possess nothing! But the times have changed. And this is most readily evinced in the establishment of schools for our education, their rapid increase, and in their grade and character.

Between 1865 and 1870, there were established for the education of colored children 4,239 schools; and there were enrolled in them 247,333 pupils. One thousand three hundred and twenty-four of these schools were directly supported by the colored people, and of the 1,246 school-buildings they owned 592. In 1870 there were 74 high and normal schools with 8,147 pupils, and 91 industrial schools with 1,750 pupils; and of the \$1,002,896 expended on these schools, the colored people furnished \$200,000. In 1879 we find the school population of the colored people in the Southern States was 1,668,410, and that of this number 668,942 were enrolled in the schools. There were 16 universities and colleges, 22 schools of theology, 3 schools of law, 4 schools of medicine, 2 schools for the deaf, dumb, and blind, and 42 normal schools. The public schools numbered 14,341. The total number of schools of every description was 14,474, with an entire enrolment of 700,366 pupils and students. It would not, perhaps, be out of place, to add to these facts on educational progress the single item of more than \$1,000,000 worth of taxable property owned by the colored people.

These facts are necessary for your information, because many of the instructors in these colleges and schools are the offspring of your own loins. And, therefore, it is our duty to encourage them by every means in our power. And at the same time we must remember that our institution, philosophical in character, cannot safely exist without the extension of education to a still higher and higher position. It is, consequently, clear that it is our duty to encourage and advance education. This is one of the many ways pointed out to us by the Masonic system, by means of which, as Masons, we are called upon to aid our fellow-creatures in their onward march to obtain that perfection required of us as men and Masons.

Now, since the hundredth year of our existence will be completed on the twenty-ninth day of September, 1884, — during which time we have to the best of our abilities visited the sick, fed the hungry among us, buried the dead, relieved the widow and orphan, encouraged education, lifted up the bowed-down, and extended the helping hand to the stranger, — it becomes our duty, my brethren, out of gratitude to that Grand Lodge of England, the mother Lodge, that granted us the authority thus to act as Masons, to fittingly celebrate this, our centennial existence in the city of Boston, on the twenty-ninth day of September next. And you will, therefore, arrange for its proper commemoration.

This duty cannot be omitted by us with safety and credit to our brethren throughout the country. We have been informed that, at the same time that we — the mother Lodge — celebrate the day, other Grand Lodges at Philadelphia and elsewhere will observe it; thus demonstrating that all rejoice with us upon this fact that the light of Freemasonry was not alone reflected upon the black man in Massachusetts in 1775, but, after having been created Masons, the same authority that created, followed that creation with that Masonic authority which causes this universal rejoicing among us all.

It affords me great satisfaction to announce to you, that, so far as I am aware, we are in perfect accord with all our sister Lodges throughout the country. And let us strive to so act that we may merit the good-will of Masons throughout the world.

I have been informed by the committee on Masonic jurisprudence, that they have matters of interest which they will submit for your consideration and approval; but I shall not anticipate their report. And I have reason to believe that each of the other committees that will report to you during this session will be satisfactory to this Grand Lodge.

And now, brethren, it is my sincere prayer, that the next hundred years will find the race with which we are identified as far in advance of us as we are now in advance of our fathers, who had to pass through all the horrors which oppression and obloquy could inflict upon them. Let us in our reliance

upon God, who in the beginning said, "Let there be light," strive to obtain that light which, when obtained, will unfetter our manhood, and make us free indeed.

The following letter is a reply to an official communication from the secretary of the Masonic Convention held at Cincinnati, O., Aug. 10, 1883 :—

C. F. A. FRANCIS, Esq.

*Right Worshipful Sir and Brother,*— In my former communication to you, I then informed you that I should wait before I gave a definite answer to the extremely flattering consideration in which I was held by the Masonic convention that assembled in Cincinnati on the 10th of August, 1883.

Having consulted the eminent Brethren of our Order, I am forced to decline the distinguished honor tendered me by my Brethren of the Cincinnati Convention, and for the following reason: viz., The light of Freemasonry was first revealed at Boston to colored men in 1775, at which time Prince Hall and fourteen others were initiated, passed, and raised. In 1784 the same authority that initiated them gave to them a warrant peculiar in its character, and made Prince Hall their first officer. And the authority conferred upon him by the warranted correspondence proved him to be an officer of more than the ordinary character, for in 1797 he issued a warrant for the constitution of the first African Lodge in the city of Philadelphia. From this it is apparent that not until nine years after 1784, was Freemasonry revealed in the city of Philadelphia. And, knowing this fact, it would do violence to our knowledge of this history, and force the Masonic world to regard us as ignorant of the same, were we as a Grand Lodge, possessed of this history, to fail to celebrate our first centennial.

This duty, therefore, is imperative, not only for our own sakes, but it is our duty to demonstrate on that occasion the authority that we had for constituting Lodges and spreading Freemasonry upon this continent among colored men. This

cannot be omitted by us in Boston without detriment to the Masonic family springing from us. This being true, the Prince Hall Grand Lodge will celebrate the day in behalf of all concerned. It will be my duty, therefore, to respectfully decline your invitation on this account.

Wishing success to those who will meet at Philadelphia,  
I am fraternally yours,

LEWIS HAYDEN.

#### THE STORY OF A WATCH-CHAIN.

MR. LEWIS HAYDEN, *Past Grand Master of the Prince Hall Grand Lodge of Free and Accepted Masons.*

*My Dear Sir,* — You asked me to put into permanent shape the story I told you of the chain which I wore on the day I informed you of its history. I will do so, that it may be preserved in the archives of Prince Hall Grand Lodge of Masons.

In the year 1729 the Rev. Jonathan Bowman, son of Capt. Joseph Bowman of Lexington, who had five years before graduated with distinction from Harvard College, was called by the ancient church in Dorchester as colleague to the Rev. John Danforth. He was duly ordained in November of the year above mentioned; and shortly after married Elizabeth Hancock, daughter of Rev. John Hancock, commonly styled "Bishop" on account of his ecclesiastical prominence. Her mother was the daughter of the Rev. Thomas Clark; she was the sister of Thomas Hancock, who built the famous house which stood on Beacon Street, subsequently the Governor's residence.

Soon after his marriage, Jonathan Bowman purchased, in 1730, land that had formerly been a portion of the Gov. Stoughton homestead, and upon it erected a house, which still stands upon Savin-hill Avenue in Dorchester. Here were born to the young clergyman and his wife five children; and when on the 16th of December, 1741, the sixth claimed a family conference as to what name it should bear, it was decided that the new-comer should be called Lydia, in honor of Lydia HENCHMAN, who had married Thomas Hancock.

The following interesting episode of her early life is taken from an article in the Boston "Transcript," May 21, 1883. "She belonged to a highly respectable family, and had many personal attractions, consequently many suitors. Among them was John Wiswell, a young man of about her age, belonging to a very respectable family in the same neighborhood, who aspired to some consideration in her list of lovers, and published his claim by perpetuating their names on stone. This stone as I recollect it (and I have examined many times, and pointed it out to my children as a reminiscence of their great-grandmother) was about four feet long, and very irregular in shape, except on one side which was very smooth and flat; its thickness was about fourteen inches; it stood on Old Hill, now Savin Hill, which in old times was a favorite stroll for young people on moonlight nights. The inscription was simply, 'Lydia Bowman, John Wiswell.'" But Lydia was better pleased with a young gentleman who, graduating from Harvard College in 1760, determined to enter the ministry, and sought from her father the instruction necessary for such a life. From a daily visitation their acquaintance soon ripened into friendship, then into love; and in 1769 she was married to James Baker. On her wedding-day she was presented by her parents, as a portion of her marriage-dowry, with a female slave, a bright, honest, and intelligent girl.

Slavery was an existing institution in Massachusetts, at this period, and Phoebe — for that was the colored girl's name — had been born and brought up in the family of her young mistress, and was the most valuable gift the worthy clergyman could give his daughter as a wedding present. Mr. James Baker, — my great-grandfather, — the bridegroom, lived in a house still standing at the corner of Washington and Centre Streets, opposite the Town Hall, in Dorchester. In my boyhood days, the daughter, Miss Lydia Baker, occupied this homestead: she was, when a child, as fondly loved and cared for by Phoebe as her brother Edmund. Mr. James Baker was a gentleman of the old school, who was in the habit of giving dinner-parties to his friends. Deeming his staff of servants

inadequate, he, on one grand occasion, sent to Boston for Prince Hall, who, though a man of wealth "sufficient," as Belknap says, "to vote in town-meeting," was not above going out to wait upon the table and assist at gentlemen's dinner-parties. In this respect he resembled, as he did in character and standing, the late celebrated colored caterer of modern times, Mr. Joshua B. Smith, the friend of Sumner. Mr Hall was fond of the conversation of refined and cultivated gentlemen; and it was a pleasure to him to stand behind the host during the repast, and listen to the wit and wisdom that fell from the lips of the guests. He was a respectable, honest, and industrious man, and was the most prominent colored man of his day; subsequently Master of the African Lodge, which now bears his name; and active, in 1777, in petitioning the General Court to abolish slavery in this State; and asks for the passage of an act whereby his people "may be restored to the enjoyment of that freedom which is the natural love of all men, and their children who were born in this land of liberty may not be held as slaves after they arrive at the age of twenty-one years."

On the occasion of the dinner which he was to superintend, Phœbe, the young colored girl, was enlisted in his service; and Hall was so much pleased with her ability and winning manners that he asked permission to call on her, the result of which was that he made her a proposal of marriage, which Phœbe accepted. Her master gave his consent, and gave freedom to her; and she became the wife of Prince Hall. But when the time came for her to leave the old house, where she had been so well treated, — for slavery in Massachusetts wore a totally different aspect from Southern slavery, — Phœbe's heart was very sad. The little money that she had saved from time to time, she had invested, as was the custom before the days of savings banks, in a gold bead. One by one the number had increased, until a complete circle of shining spheres, each the size of a large pea, encircled her dusky throat. It was all the property she had in the world. So she was married from the old homestead, like one of the

family, and went to the house of her husband on what is now Phillips Street, Boston. Phœbe knew how to make it comfortable, how to make her husband happy, and how to advance his position in society; and whenever her old mistress drove to see her, she was warmly welcomed by the former slave, and treated with great respect and propriety by Mr. Hall.

During the time she had lived in the family, two children had been born to James Baker, a son named Edmund, and a daughter Lydia. They were tenderly cared for by Phœbe during the period of their infancy and childhood. The attachment was mutual. It was while in charge of these children that an anecdote is related of Phœbe that shows there was a bit of the love of fun in her make-up. Mr. Edmund J. Baker, now living in Dorchester, to whom I am indebted for the facts in this story, thus tells it:—

“Mr. John Jones, a wealthy Boston merchant, died Sept. 10, 1772, and left his widow in affluence, occupying the place subsequently lived in for several years by Daniel Webster, now known as the Webster Gardens, in Dorchester. When Phœbe’s work was done, she used to get permission to take one of the children over to Madam Jones’s to spend the evening; and I have heard my father tell how the servants of Madam Jones would get King the coachman to take a party of them in the booby-hut for a sleigh-ride, unbeknown to the old lady. King was a very pious Royalist, and never forgot in his prayers King George and all the royal family, and would add to the force of his prayer by beseeching God ‘to damn George Washington and the Continental Congress.’”

Years rolled away, and Phœbe was in the habit of making visits to the children and grandchildren of her old friends. About seventy years ago Phœbe spent several days at the house of Mr. Edmund Baker, who was born April 20, 1770, and died Oct. 11, 1846, whom she had nursed in childhood, where were two children bearing the names so dear to her in earlier years,—Edmund James, born Nov. 15, 1804, and still living, and Lydia Bowman Baker. So strong was her interest, that to the latter she gave as a souvenir of past memories the string of gold beads that she wore on her wedding-day. In

the change of fashions, beads were no longer worn. Lydia had them made into a gold chain, which she attached to her watch, and wore it around her neck as long as she lived, in remembrance of Phœbe the slave and the friend. On July 7, 1841, Lydia was married to the Rev. Benjamin Huntoon; and when she died, Oct. 2, 1844, the chain came into possession of her only son, the writer. This chain was considered as too fragile for a man; and I therefore took the larger portion of it, in 1869, to a jeweller on Washington Street, in Boston, in whom I had every confidence. I told him the story of the gold in the chain, — that it was a precious heirloom, that I wanted it melted in a separate crucible, — and gave him a design for a strong chain. I saw it several times during the time it was being manufactured, and know that the jeweller did not deceive me.

I told you that money could not buy the chain; but as you desired to have in the archives of your Lodge a piece of gold that was once owned by the wife of Prince Hall, I have cut from the chain which my mother had made, a link, which you will find accompanying this letter. I have now fulfilled the promise I made you, and given you the history of my watch-chain.

There is no man in this country whose memory is held in greater respect by the colored people for his labors of philanthropy and patriotism than Prince Hall. If this souvenir of his wife, with its strange history, shall add any thing to the interest of bygone days, you are cordially welcome to it.

Yours very truly,

D. T. V HUNTOON.

CANTON, April 20, 1883.

#### THE LADIES' PRINCE HALL AUXILIARY ASSOCIATION.

The Committee of Arrangements on the Centennial, before concluding their labors, take this method to thank the ladies of the above association for their noble efforts to raise sufficient funds to assist in defraying the expenses of the celebration.

A circular was prepared, and distributed widely; and by this

means a large concourse of people filled the Zion's Church, North Russell Street, on Tuesday evening, Sept. 16, 1884, to listen to a literary entertainment, consisting of addresses, music, dialogues, etc., the participants being members of the association. At its conclusion, all repaired to the vestry, where many availed themselves of an opportunity to indulge in a chocolate and bubble party. Quite a large sum was realized from their efforts; and through the president, Mrs. Harriet Hayden, the proceeds were turned over to the treasurer of the Committee on Centennial, Brother J. L. Edwards.

The following ladies composed the committee on this successful entertainment:—

Mrs. Harriet Hayden, president; Mrs. R. J. Jones, vice-president; Mrs. C. F. A. Francis, secretary; Mrs. F. Adams, assistant secretary; Mrs. J. Dorsay, treasurer; Mrs. M. T. Howard, Mrs. J. J. Smith, Mrs. A. Ellis, Mrs. G. Simmons, Miss Eliza A. Gardner, Mrs. Mary Buchanan, Mrs. E. L. Booker, Mrs. E. Benjamin, Mrs. M. Wilson, Miss C. Washington, Mrs. Caroline Wentworth.

A vote of thanks was tendered to the association, and transmitted by the Grand Secretary, Charles F. A. Francis.

At the final meeting of the Committee on Centennial, held Friday evening, Oct. 24, Brother Isaac Mason, chairman, took occasion to thank his several associates for their hearty co-operation in making this entire celebration a success, and read a communication from the Most Worshipful Grand Master, Brother Thomas Thomas, congratulating the committee for the glorious result of their labors; and he was also glad to announce, that, while celebrating here in Boston, our brethren at Philadelphia, Penn., and at Washington, D.C., were taking notice of this important event, by a grand display of the craft in both cities, thus demonstrating to the world their interest in African Lodge 459.

The Committee also decided to print the proceedings of the entire celebration, and the following brethren were appointed the sub-committee on preparing and printing the same: Lewis Hayden, Julius C. Chappelle, Andrew M. Bush, James Camrell, Charles F. A. Francis.

